

the Kipilarn, the VAmam, the. one related by the holy Ushan&, the ^Brahmandam, the Varunam, the K&lik&, the Miheshvaram, the Sh&mbam, the Sarvirtha Sanchayam, the one narrated by Paribhara, the Miricham, and the Bhirgavam Pur&nas, The Pui&nam, the Dharma S&stras (Codes of Moral Laws), the Vedas with their six kindred branches of study such as, the Ny&ya (Logic*, Miminsa (Exegetic philo-sophy) Ayurveda (Medical Science', 'Artha Sh&stras (Science of Wealth,) Gandharva (Science of Music) and Dhanurveda (Science of War-^these are the eighteen branches of know-ledge. . At the close of the cycle of Dvaparam, the god Han removed the burden of the wot Id by killing the evil-souled Kshatriyas. In the age of K*li when tht god Achyuta will assume a black complexion, the virtue will suffer a great mutilation and eke .out a miserable existence, standing **on** one leg only. Men will be .cruel miscreants in that Yuga.

Sattva (principle of illumination or knowledge', Rajas (principle of action) and Tarn as (piinciple of Nescien-cr} are the three qualities that are usually found in men. Even these qualities, O Shaunaka, vary in proportions in the self of a man, augmented by the spirit of the age he lives in. The age in lyhich the quality of Sattva abounds in the mind, intellect, Jand sense organs of men, and in which they feel an irresistabjle inclination to practise charity and penances—* know that age, O Shaunaka, to be the Sat

yam Yuga, When
men are found to energetically pursue
undertakings that lead
to fame or bring about the fruitions of
desires, and when
the mind, [intellect and sense*organs
of men abound in
the quality of Rajas, know then, O
Shaunaka, that the
Treta Yuga (of triped virtue) has set in.
The age in which
men are found to energetically follow
pursuits of gain or
desire, and in which greed, discontent,
pride, envy and
egotistic feelings assail the minds of
men, and in which
the' <jualiti« of Tawas aud Rajas
suffer an unhealthy